533 Ḥafâği — and named the boy Ḥafâği. Another woman was delivered during a heavy rain and she called her little son Maṭar, Rain. Kurdi's wife bore two girls although she greatly wished to have a boy. So she prayed to Allâh, and he granted her wish some time afterwards; she gave the baby boy the name of Raǧa', meaning "The Granting of Favor." The wife of 'Awde al-Kwêčbi had a very painful delivery, *te'assarat*, and therefore said: "Thou shalt be called 'Asîr, Born in Pain." Another woman, filled with wrath because her husband had just taken a second wife, named her son Muṛîẓ, Enraging. The wife of the slave Ḥmâr abu 'Awwâd received a beating from her husband shortly before a son was born to her, and, still being angry with him, she called the boy in remembrance of his mother's ill-treatment, Za'al, Anger. When delivered of a girl a little later, she said: "Thy father's name is Donkey, Ḥmâr, so thou shalt be called Cow, Baḳara." There is no beast nor plant after which a child cannot be named.

561 551 Up to its seventh year the child is spoken of as *waṛad* (pl., *wuṛdân*), *wara'* (pl., *wur'ân*), or *'aǧi* (pl., *'aǧjân*). After his seventh year a boy is called *'ejâl*. The name for a dead baby is *faraṭ* (pl., *afrâṭ*). For these a sacrifice, *temîma*, must 765 be brought at the next memorial festival in honor of the dead, *ẓaḥijje*.

CIRCUMCISION CEREMONIES

852 The Rwala circumcise their sons between their third and seventh years, usually in the season of *aṣ-ṣejf* (thus in late April or May) on either Monday, Tuesday, or Thursday immediately before the fifteenth day of the lunar month or just after that day. Two days before the circumcision the girls from the whole camp come to the tent of the man whose son is to be circumcised, decorate the main tent pole with ostrich feathers, red kerchiefs, and ribbons, *ṛazzow al-mṣanna'*, and proclaim with joyful cries, *zaṛrût*, that a circumcision, *mṣanna'*, is being prepared for. After sunset the whole youth of both sexes of the camp assemble there, the young men forming a semicircle open towards the tent, where a mighty fire is burning. An adult girl with her face covered so that only her eyes are visible then posts herself between the fire and the youths. The *ḥâši*, as this girl is called, holds in her right hand a sharp saber. The youths begin to stamp, clap